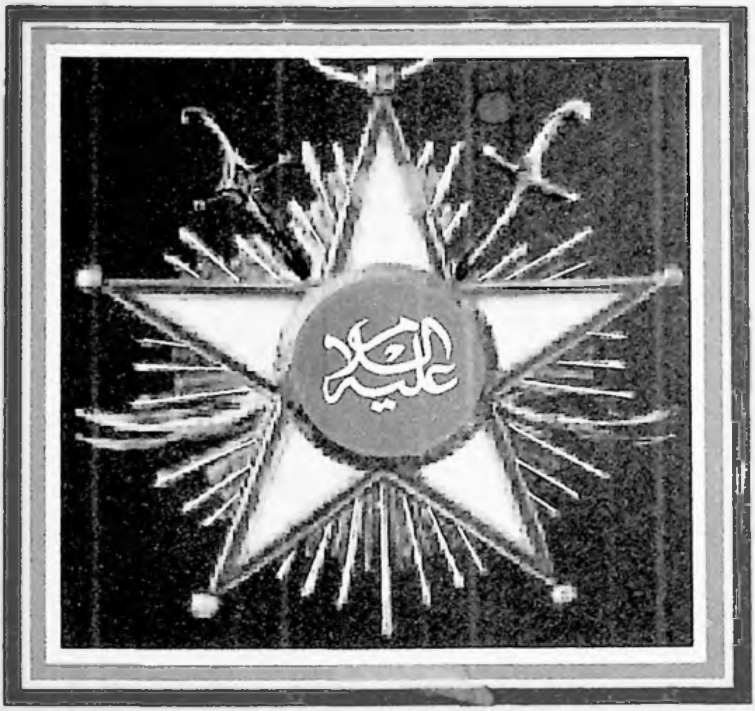
الشرر من سيف سيدنا علي



SPARKS FROM THE SWORD OF SAYYIDINA ᶜALI

Abū Dẖarr al-Gẖifārī ﷺ quoted the Holy Prophet ﷺ saying:
"The similitude of my progeny among you
is that of the Ship of Nuḥ ﷺ;
whoever boards it is set free and whoever does not perishes."

"The Prophet ﷺ opened to me a thousand doors,
each door leading to a thousand doors."
[Sayyidinā ᶜAlī ﷺ]

with special thanks to:
Dr. Saiyid Nizamuddin Aḥmad
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who gathered and assembled the ᵓaḥadīth included here.

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By Way of a Very Brief Introduction:

Hazrat ᶜAlī ﷺ was born in the Kaᶜbah at Makkah on Friday, the 13th day of Rajab, 600 A.D. Both the Holy Prophet ﷺ and Hazrat ᶜAlī ﷺ belonged to the same clan. They were Hashimites from the clan of Bani Hashim. The father of Muḥammad ﷺ was ᶜAbdullāh, and the father of Hazrat ᶜAlī ﷺ was Abu Ṭalib. They were brothers and their father was ᶜAbdu-l-Muṭṭalib — thus they were cousins.

Hazrat ᶜAlī ﷺ was quite young being some thirty odd years younger when the Prophet ﷺ who attached him to himself from the beginning and called him his brother. Hazrat ᶜAlī ﷺ mentions this attention paid to him by the Prophet ﷺ saying: "Do you know, that due to my relationship and on account of my worth and merit, what were my relations with the prophet?

"From the very beginning of my life he loved me and I loved him. He took me in his lap when I was a baby and ever after I was always with him, he often kept me close to his heart, he used to make me sleep next to him; we used to be so close to each other that I felt the warmth of his body and smelled the fragrance of his breath. When I was a baby, he fed me with his hands often chewing hard bits for me. He never found me lying nor weak and wavering. From the time of his childhood Allāh ﷻ had appointed the Holy Spirit (الرُّوحِ الْقُدُس) to be always with him and this angel always lead him ﷺ towards exemplary qualities and high moral values and I followed him ﷺ step by step as a baby camel follows its mother."

He learnt how to worship Allāh ﷻ from the Prophet ﷺ. He enjoyed his ﷺ love, kindness and brotherhood. When Hazrat ᶜAlī ﷺ first felt the sentiment of love in his heart he loved the Prophet ﷺ. When he spoke for the first time he spoke with the Prophet ﷺ. On the very first occasion when he was required to display manliness and valour he showed readiness to support the Prophet ﷺ. Hazrat ᶜAlī ﷺ was both the protege and the disciple of the Prophet ﷺ and through this relationship he became both a part of his ﷺ soul and a part of his ﷺ limbs.

In the third year of his mission, when the Prophet ﷺ was commanded to proclaim his prophethood openly he instructed Hazrat ᶜAlī ﷺ to invite forty of the leading personages of Quraysh to a banquet who all accepted but left soon after eating.

The following day, when again everyone was gathered in accordance with the instructions of the Prophet ﷺ, food was again served to the guests, and this time when the meal was finished the Prophet ﷺ stood up among his relatives and clan leaders and after praising and supplicating the Creator ﷻ said:

"I swear that there is none worthy of worship other than Allāh u, and that I am His envoy to you and all mankind. I have brought you the means of felicity in both worlds. My Lord has commanded me to summon you to the religion of al-ʾIslām, and I give you say that whoever among you accepts my summons and aids me in my mission will be my brother, my legatee, and my successor. When he ﷺ said these words ᶜAlī ﷺ immediately, and alone, stood up saying: "Oh Muhammad, I believe in the oneness of Allāh ﷻ and your prophethood and I distance myself from the idol worshippers." The Prophet ﷺ, ordered ᶜAlī ﷺ, to sit down. He then repeated his earlier proclamation two more times, but his ﷺ words of truth made no impact on the hearts of those gathered in that assembly.

No one, apart from ʿAlī ﷺ, responded to these calls of the Prophet ﷺ save with disdain and rejection. Hazrat ʿAlī's ﷺ acceptance of that summons and his declaration of agreement with the Prophet ﷺ came at a time when he was just a youth of just 10 years. While the assembled notables and nobles, the movers and shakers of Makkah, sat voiceless and silent, he courageously rose again and each time affirmed his acceptance of the call of the Prophet ﷺ, whereupon the Prophet ﷺ turned to the assembly and said: "ʿAlī is my brother and legatee and my successor among you. Obey him, follow him, and pay heed to his words."

This then is the truth and the deep reality of the relationship of ʿAlī ﷺ to the Prophet ﷺ from the beginning to the end.

There are many books that are available to a reader written from many different points of view; Sunni, Sẖiʿa, Ṣūfī and even Salafī that are available in many different languages which deal in greater and lesser detail with his ﷺ life and times.

Some of these accounts deal with his generosity, liberality and justice, with his knowledge and wisdon, his patience, kindness and clemency, his rewnowned eloquence and rhetoric, his scribing of the Qurʾān as well as his itimate knowledge of the Qurʾān and the circumstances of its revelation (*nuzūl*). Others deal with his efforts in jihad and well known bravery. Some deal with his life ﷺ from a political perspective whilst others view his life and works from a spiritual or, metaphysical perspective. Yet other accounts deal with his ﷺ holy marriage to the daughter of the Prophet ﷺ, Fatima az-Zahra ﷺ and their blessed children, Sayyidinā Ḥasan and Sayyidnnā Ḥusayn, Masters of the Youth of Jannah ﷺ. Indeed Hazrat ʿAlī ﷺ is a vast character who existed on so many levels that it would seem that no matter how much is written on him there is always still more to write. For this reason we said this would be a "very brief introduction" because in Truth if one begins to write about Hazrat ʿAlī ﷺ there is no end to it.

We encourage the reader to search out these books and understand the significance of Sayyidinā ʿAlī ﷺ for all Muslims in all times. It is our hope that these forty ḥadīṯ of the Prophet ﷺ we have collected will inspire the reader to know more about him ﷺ, and his ﷺ singular place in the lives of all Muslims.

Ḥadīth 1

The Messenger of Allāh ﷺ said[1]:

The testament of faith of the believer is the love of ᶜAlī Ibn Abī Ṭālib عليه السلام.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عُنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُبُّ عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام

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[1] It was related by Ibn al-Magḫāzilī in *al-Manāqib* with his chain of authorities (*ʾisnād*) back to az-Zuhri on the authority of ʾAnās Ibn Mālik.

Ḥadīth 2

The Messenger of Allāh ﷺ said[2]:

There is no sword but *Dhuʾl-Faqār*
and
there is no chivalrous warrior but ᶜAlī ؑ.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا سَيْفَ إِلَّا ذُوالفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ ؑ.

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[2] It was related by Ibn al-Magḫāzilī in *al-Manāqib* with his chain of authorities (*ʾisnād*) back to ᶜUbaydullāh Ibn Abī Rāfiᶜ on authority of the latter's father, on the authority of his grandfather; Abū Rāfiᶜ.

Ḥadīth 3

The Messenger of Allāh ﷺ said[3]:

My standard bearer in this world
and
in the world-to-come is ᶜAlī ؑ.

قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

صَاحِبُ لِوَائِي فِي الآخِرَةِ صَاحِبُ لِوَائِي فِي الدُّنْيَا:

عَلِيُّ بْنُ أَبِي طَالِبٍ ؑ.

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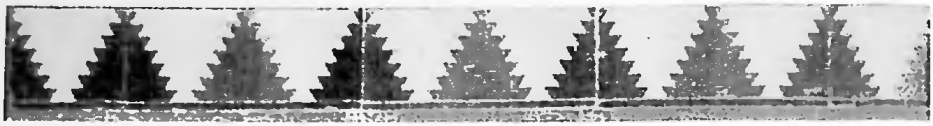
[3] It was related by Ibn al-Magḫāzilī in *al-Manāqib* with his chain of authorities (*ʾisnād*) back to Jābir Ibn Samura



Ḥadīth 4

The Messenger of Allāh ﷺ said[4]

I have been commanded to close all of the doors[5] except the door of ᶜAlī ؑ.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

فَإِنِّي أُمِرْتُ بِسَدِّ هَذِهِ الأَبْوَابِ غَيْرَ بَابِ عَلِيٍّ ؑ.

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[4] It was related by Ibn al-Magḫāzilī in *al-Manāqib* with his chains of authority (*asānīd*) back to Hudhayfa Ibn Usayd al-Ghifārī, Saᶜd Ibn Abī Waqqāṣ, al-Barāᵓ Ibn ᶜĀzib, ᶜAbdullāh Ibn ᶜAbbās and ᶜAbdullāh Ibn ᶜUmar.

[5] A reference to the doors of the various Companions' dwellings that used to open onto the Masjid of the Prophet ﷺ in Madīna.

Ḥadīth 5

The Messenger of Allāh ﷺ said[6] :

He that would like to live as I have lived
and to die as I have died
should give his fidelity after me to ᶜAlī عليه السلام.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ سَرَّهُ أَنْ يَحيَا حَيَاتِيْ وَيَمُوْتُ
مَمَاتِي فَلْيَتَوَلَّ مِنْ بَعْدِيْ عَلِيٌّ عَلَيْهِ السَّلَام

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6 *Musnad* of Aḥmad, 5:94; *Mustadrak aṣ-Ṣaḥīḥayn* of al-Ḥākim al-Naysābūrī, 3:128; *Kanz al-ᶜUmmāl*, 6:217.

Ḥadīth 6

The Messenger of Allāh ﷺ said[7]:

On the Day of Judgement
a voice shall ring out
from beneath the Divine Throne:
'Oh Muḥammad!
How illustrious a forefather is your father
ᵓIbrahīm عليه السلام
and how illustrious
a brother is your brother ᶜAlī عليه السلام.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:
إِذَا كَانَ يَوْمَ الْقِيَامَةِ نُوْدِيَتْ مِنْ بَطْنَانِ الْعَرْشِ:
يَا مُحَمَّدُ نِعْمَ الْأَبِ أَبُوْكَ إِبْرَاهِيْمُ وَنِعْمَ الْأَخِ أَخُوْكَ عَلِيٌّ
(عَلَيْهِ سَلَامٌ)

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[7] It was related by Ibn al-Magḫāzilī in *al-Manāqib* with his chain of authorities (*ᵓisnād*) back to ᶜAlī Ibn Abī Ṭālib عليه السلام.

Ḥadīth 7

The Messenger of Allāh ﷺ said[8]:

Every prophet has a legatee and successor, and my legatee and successor is ᶜAlī ؑ.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لِكُلِّ نَبِيٍّ وَصِيٌّ وَوَارِثٌ

وَإِنَّ وَوَصِيَّ وَوَارِثِي عَلِيَّ بْنِ أَبِي طَالِبٍ عليه السلام.

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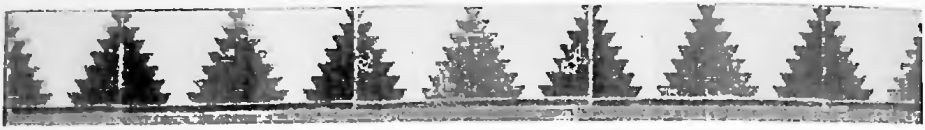
[8] It was related by Ibn al-Maghāzilī in *al-Manāqib* with his chain of authorities (*ʾisnād*) back to ᶜAbdullāh Ibn Burayda in the authority of his father, Burayda.



Ḥadīthِ 8

The Messenger of Allāh ﷺ said[9]:

O Allāh!
Do not take my soul [lit. make me to die]
without letting me see the face of ᶜAlī عليه السلام.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

اللّٰهُمَّ لَا تُمِتْنِي حَتَّى تُرِيَنِي وَجْهَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عليه السلام.

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9 It was related by at-Tirmidhī with his chain of authorities (*ʾisnād*) back to Umm ᶜAṭīyya, by Ibn al-Magḫāzilī in *al-Manāqib* with his chain of authorities (*ʾisnād*) also back to Umm ᶜAṭīyya, and also from Umm ᶜAṭīyya by al-Kḫaṭīb al-Tabrīzī in *Mishkāt al-Maṣābīḥ*

Ḥadīth 9

The Messenger of Allāh ﷺ said[10] :

ᶜAlī and I are from one tree عليه السلام.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ

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[10] It was related by Ibn al-Maghāzilī in *al-Manāqib* with his chain of authorities (*ʾisnād*) back to ᶜAbdullāh Ibn Abbas رضي الله عنه and also in a similar chain (*ʾisnād*) to Jābir Ibn ᶜAbdullāh al-ʾAnṣārī رضي الله عنه.

Ḥadīthِ 10

The Messenger of Allāh ﷺ said[11]

The most learned of my community after me is ᶜAlī عليه السلام.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَعْلَمُ أُمَّتِيْ مِنْ بَعْدِيْ عَلِيٌّ عَلَيْهِ السَّلَامُ.

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[11] It was related by Ibn al-Magḫāzilī in *al-Manāqib*.

Ḥadīthِ 11

The Messenger of Allāh ﷺ said[12] :

Adorn your gatherings
with the mention of ᶜAlī عليه السلام.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

زَيِّنُوْا مَجَالِسَكُمْ بِذِكْرِ عَلِيٍّ عَلَيْهِ السَّلَامُ.

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[12] *Musnad* of Aḥmad, 4:368, 5:419; *Mustadrak aṣ-Ṣaḥīḥayn* of al-Ḥākim al-Naysabūrī, 3:109

Ḥadīth 12

The Messenger of Allāh ﷺ said[13] :

The most learned of my community
in matters of Islāmic law
(*aqḍā ummatī*)
is ᶜAlī ؑ.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:
أَقْضَى أُمَّتِيْ عَلِيُّ بْنُ أَبِي طَالِبٍ

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[13] It was related by al-Baghawī in *Maṣābīh al-Sunnā*, al-Ḥākim in *al-Mustadrak*, al-Muwaffaq Ibn Aḥmad al-Khawārizmī in his *al-Manāqib* and Muḥibb al-Dīn al-Tabarī in *Dhakhāᵓir al-ᶜUqba*. al-Ḥākim relates a similar ḥadith in *al-Mustadrak* v. 3, p, 135, line 6:

أَقْضَى أَهْلِ الْمَدِيْنَةِ عَلِيُّ بْنُ أَبِي طَالِبٍ.

"The most learned in matters of Islamic law of the people of Madīnah is ᶜAlī Ibn Abī Ṭālib ؑ."

Ḥadīth 13

The Messenger of Allāh ﷺ said[14] :

I am the warner (*al-Mundhir*),
and the guide (*al-Hādī*)
after me shall be ᶜAlī ؑ.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَنَا الْمُنْذِرُ وَالْهَادِي مِنْ بَعْدِي عَلِيٌّ عَلَيْهِ السَّلَامُ.

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[14] *Musnad* Aḥmad, 1:151; at-Tirmidhī, 2:135; *al-Khāsaᵓis* of al-Nasāᵓī, 20; *Kanz al-ᶜUmmāl*, 1:247; Ibn al-Maghāzilī, 222.

Ḥadīth 14

The Messenger of Allāh ﷺ said[15] :

Immunity from the Fire of Hell
is the love of ᶜAlī عليه السلام.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

بَرَاءَةٌ مِنَ النَّارِ حُبُّ عَلِيٍّ عَلَيْهِ السَّلَامُ.

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[15] *Mustadrak aṣ-Ṣaḥīḥayn* of al-Hākim al-Naysābūrī, 2:241; *Tarīkh Bagḫdād* of al-Kḫaṭīb al-Bagḫdādī, 6:851; Akḫṭab Kḫawārizm, 86; Ibn al-Magḫāzilī, 90

Ḥadīth 15

The Messenger of Allāh ﷺ said[16]:

Whomsoever's master I am,
so too is his master ᶜAlī عليه السلام.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

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[16] This ḥadīth is known as Ḥadīth al-Ghadīr as well as Ḥadīth al-Walāya. The Messenger of Allah ﷺ made this statement on the 18th of Dhu'l-Ḥijja in the year of the Farewell Pilgrimage (*ḥajjat al-widāᶜ*), i.e. in the year 10 H. The statement was made during an address he gave after the pilgrimage was over on the return journey from Makkha at an oasis called Ghadīr Khumm. This ḥadīth has been transmitted by no less than 32 distinct Companions رضي الله عنهم.

Ḥadīthِ 16

The Messenger of Allāh ﷺ said[17] :

Fāṭima ؑ would not have had anyone worthy of her
had ᶜAlī ؑ not been created.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَمْ يَكُنْ لِفَاطِمَةَ كُفْؤٌ لَوْ لَمْ يَخْلُقِ اللَّهُ عَلِيًّا عَلَيْهِ السَّلَامُ.

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[17] *Ḥilyat al-ᵓAwliyāᵓ*, 1:34; *ar-Riyādh an-Naḍira*, 2:177; Ibn al-Magẖāzilī, 242; al-Kẖawārizmī, 42; *Yanābīᶜ al-Mawwda*, 112.

Ḥadīth 17

The Messenger of Allāh ﷺ said[18]:

I admonish all who have believed in me
and borne witness
to the truth of my message
(*ṣaddaqanī*),
to give their allegiance to ᶜAlī ؑ.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أُوْصِيْ مَنْ آمَنَ بِيْ وَصَدَّقَنِيْ بِوِلَايَةِ عَلِيِّ بْنِ أَبِيْ طَالِبٍ
(عَلَيْهِ سَلَامٌ)

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[18] It was related by by Ibn al-Magḫāziī in *al-Manāqib* with his chain of authorities (*isnād*) back to ᶜAmmār Ibn Yāsir.

Ḥadīth 18

The Messenger of Allāh ﷺ said[19]:

The person [in another version: "first of you"] to arrive at the Paradisal Fountain (*al-Ḥawḍ*) shall be the one who was the first Muslim [in another version: "the first of you to become Muslim"], and he is none other than[c] Alī ؑ.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

[أ] أَوَّلُ النَّاسِ وُرُودًا عَلَيَّ الْحَوْضَ أَوَّلُهُمْ إِسْلَامًا:

عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ سَلَامٌ

[ب] أَوَّلُكُمْ وَارِدًا عَلَيَّ الْحَوْضَ أَوَّلُكُمْ إِسْلَامًا:

عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ سَلَامٌ.

---

[19] It was related by Ibn al-Maghāzilī in *al-Manāqib* with his chain of authorities (*ʾisnād*) back to Salmān al-Fārisī ؓ. The other version was related by al-Ḥākim in *al-Mustadrak* with his chain (*ʾisnād*) of authorities also back to Salmān al-Fārisī ؓ.

Ḥadīthِ 19

The Messenger of Allāh ﷺ said[20]:

"Who is the most wretched of all
who have gone before
and who shall be born?"

He replied:
"Allāh and His Messenger know best,"
he said:
"It shall be your murderer, Oh ᶜAlī عليه السلام!"

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

"مَنْ أَشْقَى الأَوَّلِيْنَ وَالآخِرِيْنَ؟"
قَالَ: "اللّٰهُ وَرَسُوْلُهُ أَعْلَمُ".
قَالَ: "قَاتِلُكَ يَا عَلِيُّ عَلَيْهِ سَلَامٌ

---

[20] It was related by Ibn al-Maghāzilī in *al-Manāqib* with his chain of authorities (ᵓ*isnād*) back to Jābir Ibn Samura.

Ḥadīthِ 20

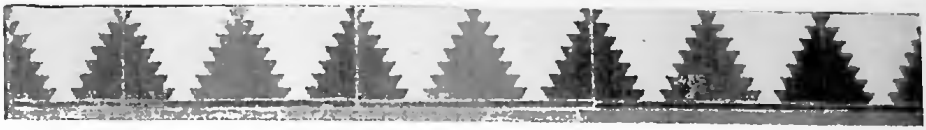
The Messenger of Allāh ﷺ said[21] :

ᶜAlī عليه السلام is the criterion (*al-Fārūq*)
that distinguishes
between truth and falsehood.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:
عَلِيٌّ عَلَيْهِ السَّلَامُ الفَارُوْقُ بَيْنَ الحَقِّ وَالبَاطِلِ.

---

[21] *Mustadrak aṣ-Ṣaḥīḥayn* of al-Hākim al-Naysābūrī, 3:132; *Musnad* Aḥmad. 1:331; *Yanābīᶜ al-Mawwda*, 92.



Ḥadīthِ 21

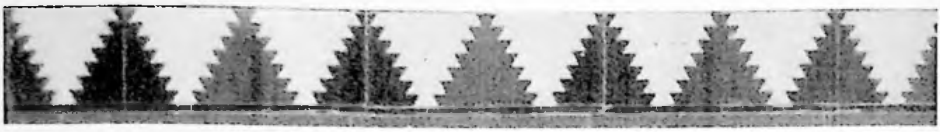
The Messenger of Allāh ﷺ said[22] :

ᶜAlī عليه السلام is the most steadfast
and faithful believer
(*al-ṣiddīq al-akbar*).

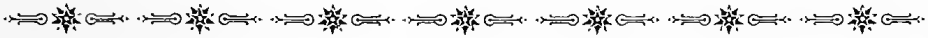
قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:
عَلِيٌّ عَلَيْهِ السَّلَامُ الصِّدِّيْقُ الأَكْبَرُ.

---

[22] al-Bayhaqī, 4:35; *Kanz al-ᶜUmmāl* 7:176; *al-Jāmᶜi* of as-Suyūṭī, 2:276; Ibn al-Maghāzilī, 93



Ḥadīth 22



The Messenger of Allāh ﷺ said[23] :

ᶜAlī ؑ is my brother in this world
and
in the world-to-come.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عَلَيْهِ السَّلَامُ أَخِيْ فِيْ الدُّنْيَا وَالآخِرَةِ.

---

[23] *al-Khaṣāᵓiṣ* of an-Nasāᵓī, 5; at-Tirmidhī; *Yanābīᶜ al-Mawwda*, 57, 61; Ibn al-Maghāzilī, 37.

Ḥadīth 23

The Messenger of Allāh ﷺ said[24] :

ᶜAlī عليه السلام is the best of mankind:
(*khayruʾl-bashar*)
he who denies this has denied the faith
(*fa man abā fa qad kafar*).

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عَلَيْهِ السَّلَامُ خَيْرُ الْبَشَرِ فَمَنْ أَبَى فَقَدْ كَفَرَ.

---

[24] Ibn al-Magḫāzilī, 129; *Yanābīᶜ al-Mawwda*, 233; *Tarīkḫ Bagḫdād* of al-Kḫaṭīb al-Bagḫdādī, 5:37; al-Kḫawārizmī, 235

Ḥadīthِ 24

The Messenger of Allāh ﷺ said[25] :

ᶜAlī عليه السلام is the door
that opens onto a fortified encampment,
whosoever enters therein is made safe.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عَلَيْهِ السَّلَامُ بَابُ حِطَّةٍ , مَنْ دَخَلَهُ كَانَ مُؤْمِنًا

---

25 *Mustadrak aṣ-Ṣaḥīḥayn* of al-Hākim an-Naysābūrī; *Kanz al-ᶜUmmāl*, 6:156.

Ḥadīthِ 25

The Messenger of Allāh ﷺ said[26] :

ᶜAlī عليه السلام is the leader of the reverent
(*Imāmuʾl-barara*)
and the killer of the evildoers
(*qātiluʾl-fajara*).

قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عَلَيْهِ السَّلَامُ إِمَامُ الْبَرَرَةِ وَقَتِلُ الْفَجَرَةِ.

---

26 *Kanz al-ᶜUmmāl*, 6/153; al-Darqatanī

Ḥadīth 26

The Messenger of Allāh ﷺ said:[27]

ᶜAlī ؑ is the Leader of the Pious
(*ᵓImāmu-l-muttaqīn*)
and the Commander of the Faithful
(*Amīruᵓl-muᵓminīn*).

قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عَلَيْهِ السَّلَامُ إِمَامُ الْمُتَّقِينَ وَأَمِيرُ الْمُؤْمِنِينَ.

---

[27] *Mustadrak aṣ-Ṣaḥīḥayn* of al-Hākim an-Naysābūrī, 3:129; *Kanz al-ᶜUmmāl*, 6:153

Ḥadīth 27

The Messenger of Allāh ﷺ said[28]:

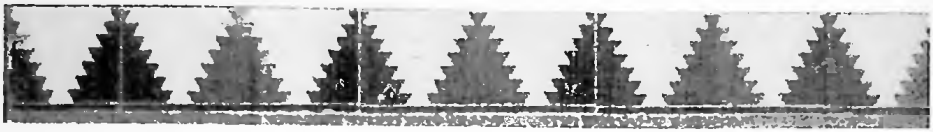
Your station [i. e. ᶜAlī's ﷺ] relative to me is like that of Hārūn ﷺ to Mūsā ﷺ except that no Prophet will succeed me.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَنْتَ مِنِّيْ بِمَنْزِلَةِ هَارُوْنَ مِنْ مُوْسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

---

28 It was related by Muslim on the authority of each of three sons of the Companion Saᶜd Ibn Abī Waqqāṣ, namely ᶜĀmir, Muṣᶜab and Ibrāhīm each of whom heard the ḥadīth from their father. Bukharī related it through Muṣᶜab and ᵓIbrāhīm each of whom heard it from their father. Tirmidẖī related through ᶜĀmir who heard it from his father, and also so through Saᶜīḏ Ibn al-Musayyib who heard it from Saᶜd Ibn Abī Waqqāṣ. Ibn Mājah related through ᵓIbrāhīm from his father.



Ḥadīthِ 28

The Messenger of Allāh ﷺ said[29]:

The right of ᶜAlī ؑ
upon the Muslim community (ᵓ*Umma*)
is like the right of a father upon his son.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

حَقُّ عَلِيٍّ ؑ عَلَى الأُمَّةِ مِثْلَ حَقِّ الوَالِدِ عَلَى وَلَدِهِ.

---

[29] Muslim, 2:361; at-Tirmidhī, 2:299; al-Ḥākim, 3:130; *Musnad* Aḥmad, 3:198; an-Nasāᵓī, 7; Usd al-Ghāba, 3:40.

Ḥadīth 29

The Messenger of Allāh ﷺ said[30]:

ᶜAlī ؑ is with the Qurᵓān
and
the Qurᵓān is with ᶜAlī ؑ.

قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عليه السلام مَعَ الْقُرْآنِ وَالْقُرْآنِ مَعَ عَلِيٍّ عليه السلام.

---

[30] It was related by al-Ḥākim in *al-Mustadrak* with his chain of authorities (*isnād*) back to Abū Tẖābit the servant (*mawlā*) of the Companion Abū Dharr al-Ghifārī ؓ on the authority of Umm Salama ؓ the wife of the Messenger of Allah ﷺ.

Ḥadīthِ 30

The Messenger of Allāh ﷺ said[31] :

ᶜAlī ؑ and his supporters
shall be successful
in [this world and in the hereafter].

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عَلَيْهِ السَّلَامُ وَشِيعَتُهُ هُمُ الفَائِزُونَ.

---

31 Ibn al-Magḫāzilī, 47; *Mizān al-ᶜItidāl*, 2:313

Ḥadīthِ 31

The Messenger of Allāh ﷺ said[32] :

ᶜAlī ؑ is the doorway to my knowledge
and the one who makes clear
to my community (*ummatī*)
that with which I was sent forth
[i.e. the message of Islām
in all its depth and fullness].

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عَلَيْهِ السَّلَامُ بَابُ عِلْمِي , وَمُبَيِّنٌ لِأُمَّتِي مَا أُرْسِلْتُ بِهِ

---

[32] *Tafsīr aṭ-Ṭabarī*, 3:171; *Shawāhid at-Tanzīl*, 2:356; *ad-Durr al-Manthūr*, 6:379; *Yanābīᶜ al-Mawwda*, 61.

Ḥadītẖ 32

The Messenger of Allāh ﷺ said[33] :

Love of ᶜAlī ؑ is faith (ᵓīmān)
and
hatred of him is hypocrisy (*nifāq*).

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

حُبُّ عَلِيٍّ ؑ إِيْمَانٌ وَبُغْضُهُ نِفَاقٌ.

---

33 Ibn al-Magẖāzilī, 67; al-Kẖawārizmī 236.

Ḥadīthِ 33

The Messenger of Allāh ﷺ said[34]:

The similitude of ᶜAlī ؑ among men
is like the similitude of
Qul huwa Allāhu ᵓaḥad [Sūra 112]
among the *Sūras* of the Qurᵓān.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَثَلُ عَلِيٍّ ؑ بَيْنَ النَّاسِ كَمَثَلِ (قُلْ هُوَ اللَّهُ أَحَدٌ)
بَيْنَ سُوَرِ الْقُرْآنِ.

---

[34] Muslim, 1:48; at-Tirmidhī, 2:299; an-Nasāᵓī, 27; *Musnad Aḥmad*, 6:299; Ibn al-Maghāzilī, 191.

Ḥadīth 34

The Messenger of Allāh ﷺ said[35] :

ᶜAlī ؑ is the beloved
among two enraptured lovers of Allāh
(*khalīlayn*):
myself and Ibrāhīm ؑ.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عَلَيْهِ السَّلَامُ حَبِيبٌ بَيْنَ خَلِيلَيْنِ، بَيْنِي وَبَيْنَ إِبْرَاهِيمَ

[35] *Yanābīᶜ al-Mawwda*, 88.

Ḥadīthِ 35

The Messenger of Allāh ﷺ said[36] :

Whoever forsakes ᶜAlī عليه السلام
forsakes me,
and whoever forsakes me
forsakes Allāh سبحانه وتعالى.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عليه السلام مَنْ فَارَقَهُ فَقَدْ فَارَقَنِي ، وَمَنْ فَارَقَنِي فَقَدْ فَارَقَ اللّٰهَ.

---

36 al-Magḫāzilī, 45; *Yanābīᶜ al-Mawwda*, 181.

Ḥadīth 36

The Messenger of Allāh ﷺ said[37]:

ᶜAlī ؑ is from me and I am from him,
and he is the Master
and Protecting Friend
of every true believer after me
(*wa huwa walīyyu kulli muʾminin baᶜdī*).

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ مِنِّيْ وَأَنَا مِنْهُ وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

---

37 It was related by Abū Dāwūd at-Ṭayālisī in *al-Musnad* with his chain of authorities (*ʾisnād*) back to ᶜImrān Ibn Ḥasan ؓ as well as ᶜAbdullāh Ibn ᶜAbbās ؓ.

Ḥadīth 37

The Messenger of Allāh ﷺ said[38]:

ᶜAlī عليه السلام is the most beloved
of the creatures of Allāh سبحانه وتعالى,
to Allāh سبحانه وتعالى and His Messenger.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

عَلِيٌّ عليه السلام أَحَبُّ خَلْقِ اللّٰهِ إِلَى اللّٰهِ وَرَسُوْلِهِ.

---

[38] *Kanz al-ᶜUmmāl*, 5:33; *ar-Riyāḍ an-Naḍirah*, 2:211; Ibn al-Magḫāzilī, 219.

Ḥadīth 38

The Messenger of Allāh ﷺ said[39] :

Mention of ᶜAlī ؑ is worship
and
gazing upon his face is [also] worship.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

ذِكْرُ عَلِيٍّ ؑ عِبَادَةٌ وَالنَّظَرُ إِلَى وَجْهِهِ عِبَادَةٌ.

---

[39] *Mustadrak aṣ-Ṣaḥīḥayn* of al-Ḥākim an-Naysābūrī, 3:123; *Kanz al-ᶜUmmāl*, 6:156; at-Ṭabarānī; Ibn al-Maghāzilī, 240, 278; al-Khawārizmī, 62.

Ḥadīthِ 39

The Messenger of Allāh ﷺ said[40] :

The love of ᶜAlī عليه السلام is an act
which is not diminished by bad deeds.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

حُبُّ عَلِيٍّ عليه السلام عَمَلٌ لَا يَنْقُصُهُ مَعْصِيَةٌ.

---

40 aṭ-Ṭabarānī, *Yanābīᶜ al-Mawwda*, 2:3.

Ḥadīth 40

The Messenger of Allāh ﷺ said[41]:

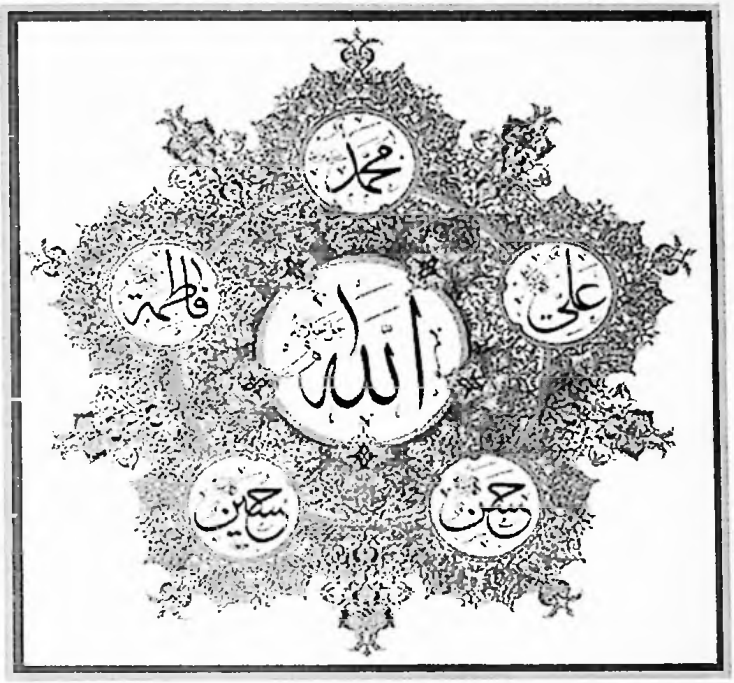
I am the City of Knowledge
and
ᶜAlī عليه السلام is its gate.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَنَا مَدِيْنَةُ العِلْمِ وَعَلِيٌّ بَابُهَا.

---

41 It was related by al-Ḥākim in *al-Mustadrak* with his chain (*ʾisnad*) of authorities back to ᶜAbdullāh Ibn ᶜAbbās and also to Jābir Ibn ᶜAbdullāh al-Anṣārī رضي الله عنهما. This ḥadīth was related by no less than ten companions رضي الله عنهم.


محمد
علي
فاطمة
الله
حسن
حسين